161. The Jenmi Kudiyan Bill.

MR. TRIVIKRAMAR VASUDEVAR (*Member, Jenmies, Trivandrum Division Group I*) said that, as a result of the representations made by the *jenmies* and *kudiyans* for removing the defects in the Jenmi and Kudiyan Regulation, V of 1071, a committee was appointed during the regime of Dewan, Dewan Bahadur Mr. Krishnan Nair, to enquire into the matter and suggest remedies. But the first chapter of the report submitted by the committee related to the origin of Malayala Brahmins and their early history. As that chapter offended the community, it had to be expunged from the report. Both the *jenmies* and the *kudiyans* were really desirous of amending the existing Jenmi and Kudiyan Regulation in order to remove its defects. But, if the amendments happened to make matters worse, they need not be introduced. The Government should pay particular attention to safeguard the interests of the *jenmies* at every stage of the Jenmi Kudiyan Bill, as the majority of the members of the Legislative Council were *kudiyans*. Care should be taken to see that the Bill did not end like the Malabar Tenancy Bill. It would not be proper to veto a Bill passed by the Council. Unlike in Madras, the *jenmies* in Travancore had no numerical strength. They belonged to only one community *viz.*, the Malayala Brahmins. It would be well even if the Bill be rejected. If, on the other hand, the Government considered that the Jenmi and Kudiyan Regulation needed amendments, they should pay particular attention to safeguard the interests of the *jenmies* at every stage of the Bill.

DEWAN'S REPLY: Mr. Trivikramar Vasudevar, your representations will be carefully considered.

162. Needs of the Tandans.

MR. K. NARAYANAN (*Member, Nominated*) said that the Tandans were known by different names in different localities, such as Tandans, Tachans, Kol-Tachans, Mara-Tachans, etc. Their main occupations were tree-climbing, and sawing timber, the earnings from which could not keep their body and soul together. That being the case, it was too much to expect them to go in for education or profitable businesses. From the earliest times they were treated as bondmen to the people of other castes and had been obliged to live in small huts put up on lands belonging to their masters. But when the lands were partitioned among the several members of the families concerned, the Tandans were left to wander without any lands. The Government were therefore bound to provide lands to those landless people and adopt other measures as well for their uplift. The member requested that the following concessions be granted to the Tandans :—

(1) All *poramboke* lands situated in towns and rural areas, but unfit for any Government use, should be registered in the names of Tandans at concessional rates.

(2) Lands at the foot of the hills should also be registered without *taravila* for house-sites and for wet cultivation.

(3) The major portion of the unassigned lands on the banks of A. V. M. canal should be registered without *taravila* in the names of Tandans.

(4) As the hereditary occupations of the Tandans could not bring adequate returns, facilities should be afforded for the spreading of coir industry among them. As a first step, they should be allowed to soak cocoanut husks in backwaters.

(5) Lands for erecting places of public worship in the different localities should be assigned to the Tandans at concessional rates.

(6) The Tandans should be allowed to submit their *puduval* applications through the President of the *Tandar Samajam*.

(7) Stringent instructions should be issued to the officers concerned for the prompt disposal of land applications from Tandans. Lists of lands earmarked for registry in their names should be furnished to the President of the *Tandar Samajam*.

(8) The Tandans were in some places designated as Tachans. They should be called as 'Tandans' alone and their caste-name entered as such in Government documents.

(9) An extent of 72 cents of lands comprised in Survey No. 6702 of the Quilon *pakuthi* was in the possession of the local Tandans who were using it as a

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place of public worship. That land was a Government *peramboke*, but not necessary for any Government purpose. It should be assigned in the names of the Tandans to be used as a place of public worship.

163. Concessions to the Tandans.

MR. K. NARAYANAN (*Member, Nominated*) said that the income of the members of the community derived from their usual occupations such as tree-climbing and sawing timber, was not sufficient even for their livelihood, so that they were not able to spend anything for educating their children. The community was therefore backward in point of education and of wealth. He prayed that certain concessions be granted for the advancement of his community.

There were no persons among them possessing high educational qualifications. Only very few persons had passed the English School Leaving or Vernacular School Leaving Examination. The number of persons entertained in Government service from among them was still smaller. A larger number of qualified Tandans should be entertained in service.

There were only two educated women in his community. They had only Vernacular Examination qualifications. One of them was a teacher employed in the Puvar School and had put in a service of 17 years. But she was not given any promotion. The other, a native of Neyyattinkara, passed the Vernacular School Leaving Examination in 1096 but had got no appointment in spite of repeated applications. She should be entertained in the Education Department, exemption being granted from the rule regarding age-limit, if necessary.

The Government had granted half-fee concessions to poor pupils in Government Schools. So far as the Tandans were concerned, they were not able to pay even half-fees because of their extreme poverty. Full fee concessions should therefore be granted to them.

There were only very few persons in the Tandan community who had examination qualifications. They should be freely recruited to the public service. Only two English School Leaving Certificate holders had been entertained in service. One of them was employed in the Assistant Excise Commissioner's Office, Mavelikara. But he found it very hard to live at that place because of the unsympathetic attitude of the members of other communities. He should therefore be transferred to his native place on promotion. The other was employed in the Quilon Divisional Forest Office. He had a continuous service of six years—

DEWAN: Mr. Narayanan, you can speak on the general needs of your community but not advocate the claims of particular individuals.

Resuming, the member said that Mr. K. Kunjan Vaidyan, a member of his community, had put in a service of 24 years in the Ayurveda Department but had become only a third grade *vaidyan*. He should be promoted as a first grade *vaidyan*. There were a few others who were following the medical profession but who had not got the requisite examination qualifications. They should be given grants-in-aid according to their capacity and standing in the profession.

A *visha-vadiyasala* at Perinad was an absolute necessity because the place was infested with snakes and other poisonous reptiles. A *visha-vidyasala* was already being run at Trikkadavur under the name of Saraswativilasam *Vaidyasala* by Mr. P. K. Krishnan Vaidyan. It would be enough if he was given a grant-in-aid.

The rule regarding age-limit for entertainment in public service worked unfairly in the case of the Tandans. It was with very great difficulty that members of that community managed to become educated. But before they could qualify themselves by passing examinations, they might have completed their 25th year of age. Even if they passed examinations before completion of that age, they could not easily get appointments in time so as to escape the operation of the rule. The members of the Tandan community should therefore be exempted from the operation of that rule.

The few members of the Tandan community already in service should, as far as possible, be transferred to their native places or at least to towns. In rural areas, they found it difficult to live because of the unsympathetic attitude of members of other castes.

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